

SERMON SECOND.

For variety we add another outline on a portion of the same text.

RELIGIOUS RAILROADING.

Text: "And an highway shall be there." Isaiah 35: 8.

Solomon said: "There is a way that seemeth right unto a man, but the end thereof are the ways of death," Jesus said: "I am the way," etc.

1. There is but one way to heaven, but a thousand roads to hell. Eating, drinking, lying, gossiping, etc.

2. For the purpose of comparison and illustration we will call this highway the spiritual railway.

3. The track is the highway. The train is the true church of Christ, the through ticket is the unadulterated word of God.

4. This is a safe way, but you must purchase a through ticket with no stop-over privileges allowed, and comply with its conditions of travel and then your journey will be upwards and heavenwards.

5. There are no sleeping cars on the gospel train.

STATIONS.

1. Conviction.
2. Repentance.
3. Baptism.
4. Complete pardon.
5. Temptation.
6. Entire consecration.
7. Holiness.
8. The tunnel of death.
9. The celestial city.

Our destination reached in safety. "Home at last." The friendly meetings greetings, etc.

"BEAR YE ONE ANOTHER'S BURDENS." Gal. 6: 2.

This sounds to me like the language of a wise father giving instruction to his children: I presume as far as classification of character is concerned the apostle's discourse is as applicable to Christians now as ever. These words imply a command to all Christians, "Bear ye one another's burdens and so fulfil the law of Christ." From this it would seem that unless we comply with this command we are not fulfilling the law of Christ. We are to "Bear one another's burdens," which is a good emblem of brotherly kindness. When we see our brothers traveling on in the way of duty, bearing afflictions, contempt and tribulations peculiar to those who will live godly in Christ Jesus, it is our duty as Christians to lend a helping hand; furnish him with pecuniary aid assist him with our prayers and councils. "Love as brethren, be pitiful, be courteous." 1 Peter 3: 8. Hence Paul says in his epistle to the Colossians, 3: 13. "Forbearing one another, if any man have a quarrel against any, even as Christ forgave you; so also do ye," and again in 1 Thessalonians 5: 14. "Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." And again, in Philippians 4: 8. "If there be any virtue, and there be any praise think on these things." The idea conveyed in this last passage is that if a man has any good traits or redeeming qualities we should remember them to our friends. Being ever ready to speak a word of praise in his favor, but slow to speak of his evil." "Speak not evil of one another," James 4: 11. Even if he has done wrong it is better to speak a word of kindness or counsel. By so doing he may be led to see the error of his ways, flee from them and reform. But alas, how ready the human mind is to look on the dark side of such questions. I remember once of speaking to a friend in reference to the good qualities of a brother who had recently reformed, joined the church and was a zealous laborer in his Master's vineyard. The answer was, O yes, he seems to be doing his duty at present, but before his conversion he was a very great sinner, consequently I have but little faith in his religion. I ask is it not the sinner who needs conversion? "They who are whole need no physician." I maintain that when a person professes conversion and joins the church, we have no right to doubt his sincerity, unless we obtain evidence to justify us in our opinions. When God accepts the forgiven sinner, should we not do likewise? The poet has well said:

"While the lamp holds out to burn,
The vilest sinner may return."

The apostle Paul before his conversion was the chief of sinners, but afterward he became the chief apostle, the great leader and defender of the Christian faith. We should remember the language of the Savior, "A new commandment give I unto you that ye love one another as I have loved you." John the beloved disciple says: "little children love one another." Paul says, "let love be without dissimulation," again, "he that loveth another hath fulfilled the law," hence the words of the apostle, "Bear ye one another's burdens and so fulfill the law of Christ."

Bryan, Ohio.

A. M. RIDENOUR.

Progressiveisms.

Dear Editor; It is with some degree of reservation that I offer the following "progressiveisms," because I know that little that I may write will interest your readers. Yet they seem to be for more original matter and I can use the following thoughts on the different topics you are welcome to them. I hope only that the reading may somewhere, and somehow, do some one a little good. May the good God bless the BRETHREN EVANGELIST. May its contents always be consecrated to do good. If my weak effort at contributing will help any in the effort to increase the usefulness of our paper I am at your service.

A Theologic Truth. One salient point in Theology Christianic to be thoroughly stamped upon our minds is the truthfulness of God. And that when God promises reward for well doing, or punishment for evil doing, means just what he says and is true to his word. God being true how shall it be possible for us to evade the doctrine of divine retribution? The truthfulness will bring every word to pass. Not a man, that he should lie; neither that he should repent: hath he said it? or hath he spoken, and made it good?" Num. 23: 19. Ps. 6: 16 to 20. Let no one doubt the truthfulness of God.

When men accept God's will they will no longer quibble with his word as being essential in the plan of salvation. They will obey his word and do as he says regarding men's opinions. He who does this always says word and deed "Yea, let God be true, but y man a liar." For the unbelief of some will make the faith of God without effect. Rom. 3: 3.

A Sealed Scroll. Dr. Talmage says: "Our life is a sealed scroll that is broken only as time passes." But may we not say that as the seal of each day is broken and its contents of our life revealed, that the actions and events of our life for each day are sealed again? The seals of the future are broken day after day, so each successive day is sealed again, sealed in the book of our memory, sealed in the book of God's memory, and sealed in the Lamb's Book of Life, only to be opened on the judgment day.

An Every Day Occurrence in the Lesson. Our head aches; our heart burns; our brain is racked, and our blood boils. We cannot breathe lightly; the low, harsh, breathless point of death! Mother is passing over the grave! Brother or sister is passing away! Son or daughter is going through the "valley of the shadow of death!" Oh, the miraculous stillness of the departing and the ticking of the old clock, as if it were counting out the minutes and seconds of life here for the sick one, disturb the silence. Occurrences such as this are not uncommon. I can count one such scene for every pulsation of my heart. Yet the world moves on scarcely knowing that we once occupied a part of it. Everything continues as before. The world has evidently prepared for our departure. Have we done the same? To prepare is the present duty and the supreme obligation.

You Must or go to Hell. I don't obey a command of God or observe any ordinance because he says I must or go to destruction, just because it is in the imperative mode and I must do so or go down to hell forever. I do not obey God that way. But I serve him for love. And when Jesus says "you obey me," that is enough for me. Jesus is the author and finisher of our salvation and we naturally expect a reward. The potential motives of necessity, duty, obligation, etc., and moral acts. The imperative expresses a command, an exhortation or an entreaty. Of the two modes in expression, if there be any degree of difference as to the strength of the statement, the potential is the stronger. So taught by good authority.

God Cares for Us. Methinks that he who cares for the birds of the fields and arrays the lily in all its beauty cares much more and better for us. Life is after all but the bud of a beautiful flower, which blooms only in heaven, and whose fragrance and loveliness never ceases and whose beauty shines as the stars forever in the light of God's countenance. He rears the plant to bud and bloom. He cares how much for us.

Baptism. The action (or act) called baptism is performed only once, once for all time and eternity, at the entrance of the most important relation we ever assume—that of a child of God. And it does seem to me that a sincerely converted person would be anxious to perform the very act Christ commanded. He who is thus converted will inquire what Christ did command and will do it. He who is thus regenerated will not begin his life

as a Christian by merely assuming that something else than what was enjoined will do just as well. Assumption in spiritual matters is madness. Truth alone will stand in the last great day.

Our Religion. The religion of Christ is the mightiest factor for good among humanity. The religion of Christ is at once the most powerful civilizer of nations, the grandest purifier of states, and the most sublime refiner of the human heart. The Lord is the author of Christianity and its divine influence. Its power is felt throughout the bounds of the earth. Its grandeur and sublimity are high as the heavens and its beauty and majesty as the waters above the heavens. So supreme is its source and ultimate end that none dare ask "Who is the Lord that I should fear him."

J. ALLEN MILLER.

Glenford, Ohio.

The Carleton Gates Ajar.

Having recently received a number of letters, from various brethren throughout the church, earnestly inquiring whether we "keep up weekly prayer services," how we "manage to do so, in an agricultural community," how we "manage to keep up the attendance and interest in the hot weather," etc.; it occurred to us, that we might economize labor, by answering all, at once—through the EVANGELIST. Therefore, the above heading, and the following general and public explanation and programme, viz:

Yes, we have an excellent and well attended weekly prayer service, "all the year round." Why shouldn't every church have the same? What is the chief object and aim of Christians? What has physical cold or heat to do, with genuine Christianity? We are aware that it affects certain kinds, badly. We are not afflicted with many of that kind, in Carleton. Agriculture shouldn't affect a Christian, for the worse, more than Paul's tent-making affected his Christianity. Paul's tent-making never kept him from the prayer service or any church service. He wasn't a Christian, that he might make tents; but, under the circumstances, he made tents that he might be a good Christian, unblamable, and without reproach—in the midst of fault finding ingrates, whom he was trying to save. Heat and cold didn't affect his religion. It never did affect either a saint's duty or worship. We simply do nothing, with the attendance. We all try to do our duty—as a matter of course, and "attendance" is a matter of course. The same is true of "the interest." We have no fixed *modus operandi*. That would kill any prayer service. We never have two, "just exactly alike." We try to have system of variation, and variation of system—with but one object, viz: "To secure, distribute, and appropriate the Bread of Life," as a Church of God. Almost the entire human means, of success or failure, in the prayer service, rests with the earthly "shepherd," the feeder of the flock, himself. Sheep love genuine, good, rich, healthy, palatable food; and they will come to the place, and will eat, and live, where the Shepherd calls them and supplies them. As for the goats—well, they're a different animal. Our program—as read from the pulpit on Lord's day morning—for the service on Wednesday, Aug. 6th, at 8:30 p. m., is as follows, viz:

PROGRAMME.

Subject—The Galatians.

ORDER OF SERVICE.

- 1.—Opening Song, Hymn No. 50, B. H.
- 2.—Scripture Reading, by Pastor Gal. 6:1-16.
- 3.—Song, No. 195, B. H.
- 4.—The entire church, kneeling in silent personal prayer concluding with oral prayer, by the pastor.
- 5.—Song, No. 210, B. H.
- 6.—Voluntary oral prayers, by any, present.
- 7.—Song, No. 234, B. H.
- 8.—Voluntary three-minute talks, on thoughts in the Galatian Letter."
- 9.—Song, No. 238, B. H.
- 10.—Voluntary "scripture quotations, of from 1 to 5 verses from The Galatian Letter."
- 11.—Song, No. 248, B. H.
- 12.—From five to ten-minute talk on, "The Geography and History of Galatia" by Bro. J. R. Lichty.
- 13.—Song, No. 255, B. H.
- 14.—From five to ten-minute "talk" on "The Moral Excellencies of the Galatians," by Bro. W. S. Lichty.
- 15.—Song, 276, B. H.
- 16.—From five to ten-minute "talk" on The Moral Deficiencies of the Galatians," by Sister L. J. Christner.
- 17.—Song, No. 299, B. H.
- 18.—From five to ten minutes' "talk" on "Les-

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